

THE
TWO TWINS
OF BIRTH AND
DEATH.

A SERMON PREACHED
in *Christs Church in London*, the 5. of Sep-
tember. 1624. By SAMSON PRICE,
Doctor of Diuinitie, one of his Majesties
Chapleins in Ordinarie.

Vpon the occasion of the Funeralls of Sir
WILLIAM BYRDE Knight. Doctor of the
Law, Deane of the Arches, and Iudge of the Prero-
gative Court of the Archbishop
of Canterburie.

PHILLIP. I. 21.

To me to liue is Christ, and to dye is gaine.



AT LONDON:
Printed by *Edward All-de*, for *John*
Hodgess. 1624.

THE
LIVES
OF BIRTH AND

A SERMON ON PREACHED

IN THE CHURCH OF ST. MARY
ON SUNDAY THE 10TH OF SEPTEMBER

BY THE REV. JAMES H. HAYES, D.D.
OF THE UNIVERSITY OF CAMBRIDGE

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TO MY CHRISTIAN
AND LOVING PARISHIO-
NERS OF CHRISTS
CHVRCH IN LONDON.

Beloued in Christ Iesus:

IT is the promise of the Word, that the righteous shall be in euerlasting remembrance, as registred in the booke of eternall life, so graciously mentioned to the ioy of posterity in this life. The best monument is not in stately houses, strong walls, high Towers, glorious Sepulchers, but in righteous actions, grounded vpon memory, which considering the infirmity of nature, losse by sinne, examples of the good, folly of the wicked, necessity of the miserable, and looking vpon God, as a Creatour, Redeemer, Rewarder, maketh a man liue according to his will reuealed in his Word; in doing iustly, louing mercy, and walking humbly. The memoriall of such a one I

Psal. 112. 6.

Chrysost:

Antonin: 1.P.

Tit. 2. C. 9. S. 2.

Mic. 6. 8.

The Epistle Dedicatorie. 114.

Aug. de Cyp. li.
6 de Baptismo

2. Peter 1. 13.

Deut. 30. 16.

present to you (and to those whosoever shall reade
this passage from birth to death) in Sir William
Byrde deceased and gone to the Lord, whom I
know you esteemed Inter raros & paucos ex-
cellentissimæ gratiæ viros, Amongst those few
choise pearles of excellent parts, left in these de-
caying times. Vnperfect it is, and this birth had
died as soone as it had beene borne (without
pressing) had not I perceiued how tender it was
taken among some, and earnestly desired to be
published by others. We shall learne to liue well
by remembring our death, and wee shall liue to
God if we dye to the world. As long as I am in
this Tabernacle I shall put you in remembrance
of this, that you may loue the Lord your God,
walke in his wayes, keepe his commaundements,
statutes, iudgments, & liue, & multiply, & that
the Lord our God may blesse you: and we may
be preserued and deliuered at the houre of death
and day of iudgement.

From the new Rents in your
Parish, Octob. 18. 1624.

Yours in Christ Iesus,
Samson Price.



THE TVVO TVVINS
OF BIRTH AND
DEATH.

Lord Iesus begin and end.

ECCLES. 3. 2.

*A time to be borne, and a time
to dye.*



I was a diuine confession of
that sweet Singer of Israel,
holy King *Dauid*, a man con-
cerning whom GOD did
swear in his holinesse, that
he would not suffer his faith-
fulnesse to faile him: *His glory
is great in thy saluation, honour
and maiestie hast thou layde upon him.* Great were
his deliuerances from the lawe of the Lyon, Pawe
of the Beare, lauelin of Saul, Speare of Goliath;
from the Counsaile of Achitophell, Slaunder of
Doeg, Reuiling of Shemei, Mouth of the Sword,
from the murraine of his Subiects, multiplicity

Pf. 89:33.

Pf. 21. 5.

Pf. 89. 27.

1. Ch. 9. 27.

2. Sam. 12. 24

Ecclef. 1. 1.

2. Sam. 12. 25

*Hier. in Ecclef.
orig. in Can.
Am. pro in Lu.
Salomonis vicen-
nensis in Prou.*

Prou. 4. 1. 3.

*Tria volumina
Salomonis unius
Cobel. th.
Sir Haim.
Heir. Pref. in
Prou. Solom.*

Cant. 1. 2.

Hic. Pra. in Ec.

of his sins, & the rebellion of his son *Abfolon*. *Honourable* were his dignities in the loue of his people, glorious wearing of a Crowne, triumphant victories ouer his enemies. Hee was *higher* then the Kings of the earth: such a *sonne* did the Lord send him: *Salomon* a King, passing all the Kings of the earth in riches & wildome, called *Salomon* by his father *Danid*, when *Bethsheba* had borne him: the *Preacher* by himfelfe in the fore-front of this booke, and *Iedidiah* by *Nathan* the Prophet, by whose hand the Lord sent so to name him. Three names agreeable to three bookes hee wrote, *Salomon* to that of the Prouerbs, the *Preacher* to Ecclesiastes, *Iedidiah* to his Canticles: the *Prouerbs* containing morrall Instructions, the *Preacher* many naturall secrets, his *Canticles* the supernaturall myfterie of that marriage betwixt Christ and his Church. In the *Prouerbs* as a Father he teacheth tender children the offices of life: in *Ecclesiastes* the young man that for all things hee must be brought to iudgement: in the *Canticles*, him that is growne to some perfection how to be ioyned with diuine embracings to God, and to be kissed with the kisses of his mouth. In the *Prouerbs*, hee teacheth how to liue in the world: In *Ecclesiastes*, how to despise the world: In the *Canticles*, how to loue God aboute the world. As *Salomon*, he wrote his Prouerbs, a King of peace giuing lawes, which being kept by vs, shall work internall, externall, eternall peace forvs, peace with our selues, neighbours, God. As a *Preacher* he

he wrote his Ecclesiastes: for no doctrine more fit for the Pulpit, and to be preached to the whole world, then mans mortality the chiefe subject of the booke. As Gods *faourite*, hee wrote the Canticles, containing the mutuall loue of Christ and his Church. *King Dauid* was Gods beloued, and hence comes his name, his sonne *Salomon* was so, a wise sonne of a wise father, a Prophet from a Prophet: for howsoeuer the spirit of prophecie goeth not euer by inheritance and succession; yet *Dauid* by prayer obtained this blessing, to haue a sonne like himselfe, a sonne by generation, and a sonne by similitude. *King Dauid* delighted to teach transgressours the wayes of God, that sinners might be conuerted: so King *Salomon* wrote to make men know wisdom and instruction, and to perceiue the words of vnderstanding, how men should liue according to the truth of knowledge: direct their intentions, and gouerne their actions: For God shall bring euery worke into iudgement, with euery secret thing, whether it be good or whether it be euill. *Thales* therfore answered well, when demanded what was the wisest amongst creatures: *Time* (said he) for it findeth out all things. *O then* that we were wise, that we vaderstood this, that we would consider our latter end. *Things past* must be considered, the good omitted, not providing for a time to come, neglecting the day of grace, desisting from doing good: the euill committed against God by disobedience, our neighbours by hurt done,

*Dauid of דוד
Dad Amor.
Amicus, Dilectus.*

Basil.

*Pf. 51. 13.
Prou. 1. 2.
Bede
Ecles. 12. 14.*

Deut. 32. 19.

*Patritius de
transitu animo
ad Deum.*

done, our selues by consenting to sinne: the time lost which is precious, a benefit from God, irrevocable: *Things present* must be considered, the shortnesse of life which flyeth as a shadow, fadeth as a flower, is onely certaine in vncertainty: the worlds vanity, whereby the couetous are deceived, the carnall led, the proud caught: the space giuen to repent, wherein our estate should be remembered, our passage considered, our good foreseene. *Things to come* must be considered, the giuing vp of our account, when wee must answere for our thoughts, words, works, the day of death which is at hand sure, vn Timer : the day of iudgement which is the last doome, to the euill fearefull, to the good ioyfull. *This* was the song of *Moses*, not onely merely propheticall, as *Rabbi*, *Paulus* would haue it, but exhortatory also. This is the wisdom from *aboue*, making men pure, peaceable, gentle, easie to be entreated, full of mercy and good fruits, without partiality, without hypocrisie. *Other* wisdom perisheth, the wisdom of the *serpent* in a curse, the wisdom of the *Pharisees* in a woe, the wisdom of *Achitophel* in folly, of *Nimrod* in confusion, of the *vnjust* steward in expulsion, the wisdom of *Iezabel* in death. *Moses* prayed for this heauenly wisdom: So teach vs to number our dayes, that wee may apply our hearts vnto wisdom: *Nothing* so deceiue men, as to be ignorant of the paces of their life, and to promise long times to themselves, vnlesse we thinke vpon death we can neuer fashion

Iam. 3. 17.

Is. 29. 14.

Pf. 9. 12:

Hier. ep. 139.

fashion our selues to a godly life. *Repentance* hath no such enemie, as to thinke that any time will serue to repent. *Hardly* can a man think of a short life here and thinke euill, or of a long life and thinke well. The *act* of liuing well is very long, but life it selfe short, and God would haue the time of death vnknowne vnto vs, because wee should be ready for him at all times, hauing no more certainty of one houre then another, yet *Salomons* lesson shall make vs ready to leaue the world cheerefully, when we remember *a time to be borne, and a time to dye.*

A text shewing the short *progresse* of mans life, his inconstancie and mortality who commeth vp and is cut downe like a flower, flyeth as it were a shadow, and neuer continueth in one stay: in the midst of life is in death, whirling by a swift wheele, which should admonish vs, that we haue a set time for our taske, the *clocke* counting our houres, and should worke out our saluation with feare and trembling, while we haue light, least we be benighted, and our eyes shut, and wee sleepe in death. A great *taske* it is, and we should not lose one minute, but make a good vse of time, and seeing we were borne to glorifie God, and must dye, wee should labour that after death wee may liue for euer with him in glory, because there is *a time to be borne, and a time to dye*, as sure as wee haue bene borne, so sure we must dye.

Birth and Death are *Twinnos*. The *summe* of the words is, the Reuolution of time, or watch

Orisay Mori-
ENT.

of time, or the Race of life, or Mans mortality, or his pilgrimage, consisting of two parts :

1. Vpon *his birth*, a time to be borne.

2. Vpon *his death*, and a time to dye.

The *first*, sheweth vs his comming forth, the *second*, his returning backe. In the *first* see his beginning : In the *second* his ending. The *first*, openeth his day : the *second*, threatneth a night. Here is the *Prologue* and *Epilogue* of the state of man, wherein, first his Birth commeth to be considered.

Prima pars.
Caictan.

Nyssen & O-
lym, iud.

Hugo Victori-
nus.

A time to be borne. Amongst *Salomons* couples, which are 14. in this Chapter, the *four* first contrarieties concerning the generation and corruption of men, plants, other creatures, and things made by Art : the *four* next concerning the delectable good : the *other three* a profitable good : and the *three last*, humane society : *First*, heere is mention made of the Birth and Death, to rowze vp the sluggard, to raise vp the worldly minded men, who neglect things future, remembring them, that because they were borne, they must dye ; as *Moses*, vwho hauing vwritten his booke of *Genesis*, the beginning, creation, production of creatures, vvrote an *Exodus* next to that, a going out. No man must murmur against Gods prouidence : It is not in the power of man to come into the vvorld, nor in his disposition to depart out of the vvorld. A *diuine* hand ruleth all, euery thing hath its season, as a time ordained by God. The creature is gouerned by the *Creator*. Righteous-

nesse

nesse that came downe from heauen, first appeared in the glimpse of the rudiments of nature; vwhen the lavv came it vvas in the infancie, vwhen the Gospell vvas preached, it had a flourishing youth; and at the comming dovvn of the holy Ghost, it grevv to more maturity. *When* the fullnesse of time vvas come, God sent forth his Son. It is folly for men to murmure, that they were borne at such times and not other: vve are borne at Gods pleasure, and his periods of time. There is a time of *conception*, & a time of birth; For that hath not euer a birth, which hath had a conception, though sometimes one word be vsed for another, the birth for the conception, as that which shall be borne of thee shall be called the Son of God: and sometime it signifieth any increasing, as *Nascere Dardanio promissum semen Inlo* And that *Tu modo nascenti puero—casta faue Lucina*: Sometimes Birth is taken for creation, as that, Art thou the first man that was borne? Vnderstood of *Adam*: But here in the proper signification opposed to Death, and limited by God, who disposeth of all things though some set their mouth against the heauens, and cast the faults they commit vpon the *Planets* vnder vvhich they vvere borne, neuer considering how prouidence gouerneth time, neuer referring any thing to their owne corruptions. God hath sent vs into the vworld to vse our time vvell, that vvhither vve liue vvee liue vnto the Lord, or dye, vve may dye in the Lord, so vve shall exchange a troublesome life for a peace-

*Tertul. de Virg.
Veland. c. 10.*

Gal. 4. 4.

*Lorinus in tex-
tibus.
Luk. 1. 35.*

*Marcell. l. 6.
Epig. 7.
Virg. Aeglog. 4.
Iob 15. 7.*

Psal. 73. 9.

*Amb. & Enb.
in illud Psal.*

*Pli. nat. hist. li.
7. procm.*

*Ar. l. 7. de gene-
rat. animal. c. 4.*

Dr. Wick.

able, a temporall for an eternall. *Man* is borne miserable. For other creatures which are but *base borne* in respect of man, haue coverings to defend them, and Bucklers to offend their enemies. *Fishes* of the Sea haue shels, *Trees* of the Forrest haue knotty barks, *Beasts* of the field hard hides, *Bees* stings, *Hogs* bristles, *Hedgehogs* prickles, *Beares* rough hayre, *Birds* feathers, *Fishes* scales, *Sheepe* fleeces, *Serpents* stings, *Cockes* spurres, *Elephants* and *Bores* teeth and tuskes, yet man commeth from the prison of his mothers wombe as a poore worm, Yea *nudissimum omnium animalium*: Most naked of all liuing creatures. Hee enters into the world bathed in blood, an image of sinne, his first song is the *Lamentation* of a sinner, weeping and sobbing, the mother lyeth, by but halfe flaine by the birth, and when shee looketh vpon the fruit of her labour pranked vp, it is as the Thiefe when he is pardoned, looketh backe to the string that was like to strangle him: and knoweth this childe had beene her death, had not *God* giuen her a safe deliuerance in the great danger of child-birth. The *childe* being borne, requireth nourishment, and the mother should doe this, if her breasts be as able bottles, and her strength sufficient, and no maine let to hinder the nursing of her owne childe: yet often (vpon a needlesse wantonnesse) the mothers send abroad their Infants to strange *Nurses* and remote places, not enduring to embrace little children in their armes, which *Christ* himselfe did, hauing beene once

once a *childe*, and wrapped in swadling cloathes, but rather wil embrace a Whelp or Puppy, worfe then the *Sea monsters*, they draw out the breast, and giue sucke to their young ones : yet if this young *Gallant* bee nursed by his owne mothers paps, and tender, and onely beloued in her sight, as once borne in her womb, and euer borne in her heart ; tender in her eyes, because shee is euer tenderly carefull and fearefull of him : what is hee borne to but a succession of miserable times, if he outliue the birth? for he might haue dyed from the wombe, and giuen vp the ghost when hee came out of the belly: the knees might haue preuented him, and the breasts from sucking. What is *Infancie* but an Apprentiship of seauen yeares infirmity, wherein there is no vse of expressing almost a reasonable soule? *Childhood* to 10. but an vntoward phantasticall toying; shake the rod, it is persecution : *Mans* estate to 28. but headie, aduenturous, voluptuous, passionate, prodigall. *Youth* to 50. but a season, wherein Nature reareth against him a more furious combat, and all the vices of the world there plant their siege : *Gravittie* or unweldinesse to 70, bring all the diseases that euer Christ came to cure. *Olde age* hauing no flint as the other, because the remaines of life are referred to this, yet the dregges onely and powder of mans life, and a continuall necessary expectation of death. Thus man neuer continueth constant, and scarce is his life a life in his mutable conditions, tossed by time, which contri-

La. 4. 3.

Pro. 4. 3.

Iob 3. 11. 12.

Infancie reckons
6. ages. *Infancie*, *Puerility*,
Mans state.
Youth, *granity*,
o' de age.
Marcus Aure-
lius:
Galen ma-
keith but 5.
Childhood to
15. yeares,
Adolescencie to
25. *Lusty youth*
to 35. *Mans*
age to 45. The
last olde age.

nually runnes on and is irreuocable. *THIS* is our *wisdoms* to apprehend it, and not neglect or abuse it. All Gods workes haue *χρονος* and *καιρος*, a time and season, and we should make our time seasonable, for it is an high part of wisdom to follow opportunity : Natures Secretarie the *Physitian* looketh at this, and euery man sheweth himselfe wise or foolish in this.

*Temporibus medicina valet : Data tempore profunt
Et data non apto tempore vana nocent.*

*Ou. I. de remed.
amor.*

Pitacus best aduise was *Γρῦβε καιρος* : know the season. He that is yong in yeares may be old in houres if he loose not time, and as fit for iudgement as inuention, for counsaile as execution. If he remember the *times*, he will not embrace more then he can hold, stirre more then he can quiet, flie to the end without consideration of the meanes and degrees, vse extreame remedies at first, be like an vnruely horse that will neither stoppe nor turne. *Time* brings changes and therefore it is good to be wise in time : The *Antients* painted this as an Image on a swift wheele, hauing feathers at the foot, running swiftly in a round, rough at the foretop, bald behind, when offering it selfe easie to be taken, afterward impossible : some as a goodly Boy with his haire hanging ouer his eyes : some paint it deafe without eares, reaching a sword to him that shall follow it. The *Egiptians* describe it by a *Serpent* streatching it selfe in length wreaths & foulds, the long courses of dayes and yeares, creeping along without noyse.

*Politian, in
Miscell. c. 49.
Iohn Tzetzes in
historijs.
Pier. l. 14.
pag. 130.
Id. l. 56. p. 336*

noyse. Others by a *sitte* represent it, because it moweth, reapeth, cutteth all things down. Others by a *Poplar* tree hauing leaues of two colours, signifying the day and night. Others by a *Starre*, for nothing to keepeth the appointed times as the heauenly bodies, and so should wee from that globe of examples: For our times runne on and slippe away, and we cannot hold in the swift post of our dayes.

*Tempora labuntur, tacitisque senectutinis annis,
Et fugiunt frano non remorante dies.*

*Id. l. 52. p. 505
Id. l. 44. p. 437*

Ouid.

Time consumeth wit, fame, youth, honour, old age, strength. Nothing liueth here but is subiect to the lawe of time; It is the *match* of the morning, sentinell of the night, ruine of proud buildings, spoile of antiquities, tamer of wilde beasts, *master* of huge stones with small droppes. It maketh an *Embryo* to become a child, a child a man, and an old man as it were a child againe: The time of *birth* we see described by the wise man; a fashioning there was of vs to be flesh in the wombes of our mother in the time of tenne moneths; and being borne, we drew in the common aire and fell vpon the earth which is of like nature; the first voice we vttered was *crying*: we then come to be nursed in swadling clothes and that with cares, and no *King* had another beginning of birth. There is an *admirable* Natiuitie wherein flesh is borne without spot, there is his purity, as in *Christs* birth a righteous brāch, a child of a *Virgin*, there is the nouelty: *God* of a woman, there

Id. d. 7. 2. 3. 4.

*Natiuitas mirabilis.
Ier. 23. 5.*

Is. 7. 14.

Pf. 87. 5.

Is. 9. 6.

Miserabilis.
Job. 15. 14.

Job. 3. 6.

Job. 9. 1.

Vtuperabilis.

Pf. 22. 9.

Vsc 1. 7
Rom. 13. 13.

Hic in Eccl. 1.

there is humility, the *highest* himselfe shall establish her: *Fruit* of a Rod, there is our commodity, vnto vs a child is borne, borne as an example of humility, testimony of verity, figure of loue, covenant of reconciliation: *but* our Natiuity is *miserable* because vile and vncleane: what is hee which is borne of a woman that hee should be righteous? poenal and inflamed by hell, clouded with darkenes and passing as a shadowe: In this birth man hath another following making him blind in his birth, vnworthy to teach others, weake to doe good, fraile to resist euill: we haue had time to be borne, and as a man that hath passed ouer a dangerous bridge if hee turne backe quaketh to rem ember the danger he was in; so if we looke backe vpon the danger we escaped till our birth, and in it, we may say as King *Dauid* *Thou art hee that tooke me out of the wombe*, but *few* consider the vse of their birth and so much abuse time, that better it had bene for them they had neuer bene borne.

This then iustly *reprooueth* many who mispend their time in chambering and wantonesse, gluttony and drunkenes, and vicious games, hauing no portion to themselues or posterity in earth, neuer thinking of a portion in heauen, hauing no conscience for their soules, no discretion for their goods. *Some* complaine of the *iniquity* of the times and no whit mend themselues: say not, Former times were better, thy vertues make good times, thy vices bad. All things are *others*, time onely

only is our owne, yet hasteneth, and therefore should not be wasted away, as by him, who being asked how long he had liued? answered, *a very little time though many yeares*: Or as those lewd seruants who hauing a candle allowed them to goe to bed withal, spend it in carding, dicing, or drinking. What a *curse* is it to spend al thy time in vanity, and to send thy hoary head to thy graue in ignorance and follie? wilt thou giue Sathan the finest of thy flower and sweetest of thy wine, and present the bran and dregges of thy dottage to thy Lord? wilt thou lay the heauiest burthen vpon the weakest beast, and force old age (so feeble that it cannot beare it selfe) to beare all the burthen of thy Repentance? *Take heed*, for when the strong man is growne stronger by prescription, the rotten tabernacle is ready to fall downe: custome hath turned infirmity into nature; sinne is soaked into substance: when thy bones shall be full of the finnes of thy youth, then to repent it will be hard, if not impossible. *Did* not wee bring sinne enough with vs into the world to condemne vs? we must all confesse as he did, *Behold* I was shapen in iniquity and in sinne did my mother conceaue me: words which *Dauid* vttered, as *Eliab* when he put his face betweene his knees, for so is the child in the wombe. *Boast* not of thy goods, Inheritance, countenance, and blood by thy Parents, it is tainted with sin: this is the poison. Wee had *Birth* from our mothers, but with all the reward of sinne, death; clothes and wrap-

C

ping

*Stob. se. 9. de
Simouide.*

*Pf. 51. 5.
2. Km. 18. 42.*

*Pineda in Job.
15. 24.
Hipoer. lib. de
natura pueri.*

Mar. 5. 26. 27

Natiuitas com-
mendabilis.

1. Io. 5. 1.

1. Io. 4. 7.

1. Io. 3. 9.

1. Io. 5. 4.

Iob. 3. 3.

Gala. 4. 10.

Rom. 13. 22.

Sicut nec ca-
pitulus de capite
sic nec momentu
scribit de tem-
pore: Bar.

ping from them but withall nakednesse and shame. What must be done, but as that *woman* sicke of the bloody issue, hauing beene long physiked, but ill handled of the Physitians, hauing suffered many things of many Physitians, and spent all she had and nothing bettered, but rather grew worse; when she heard of *Iesus*, came to be physiked a new of him; So we who are thus base borne, must take our time to be borne a new. This is an *Honorable* and commendable birth if we respect the causes. *Faith*: whosoever beleueth that *Iesus* is the Christ is borne of God. *Loue*: Euery one that loueth is borne of God and knoweth God. *Rightconnesse*: whosoever is borne of God doth not commit sinne, presumptuously, desperatly, impenitently. It is an honourable birth if wee respect the *effects*, to *conquer* the world; whatsoever is borne of God ouercometh the world, to bring to *heauen*, for except a man be borne againe hee cannot see the Kingdome of God. *This* maketh new men, new affections, giueth another spirit, another will, a loathing of the world, a loue of God. It causeth vs not so much to obserue dayes, and moneths, and times, and yeares, as to know *The TIME* that now it is high time to awake out of sleepe, for now is our saluation neerer then when we beleued. *This* maketh vs good husbands and euer to thinke vpon our reckoning, and to consider that as not a haire falleth to the ground without prouidence, so neither a moment of our time is vnaccount.

accountable : *How* busie was the *Deuill* about a thousand yeares since , because he knew he had but a short time? *Will* you plant, build, buy, sell onely for the world, and doe nothing for eterni-ty? *Will* you be prodigall of the golden dayes gi-uen vs to redeeme time , and let heauen flie away and hell steale on ? Bee not lulled a sleepe in ease, mirth, prosperity, as the *Dalilah* of the world or flesh, or *Deuill* perswade. *Sathan* will come with fearefull arrest and sease vpon thee in sicke-nesse, weakenesse, discontent, as the *Rauen* vp-pon the fainting sheepe; and write, and vrge, and open bitter, vnanswerable, terrible things against thee : O then that men would flie out of the mid-dest of *Babylon*, and deliuer euery man his soule that hee be not cut off in iniquity, for there is a *TIME* of the Lords vengeance. *Iezebell* had her space to repent of her fornication and repented not, therefore a bed of tribulation is threatened her. *Ierusalem* not knowing the time of her visi-tation, had their enemies to cast a trench about them, compasse them round, keepe them in on euery side, lay them euen with the ground, and their children within them, and not to leaue one stone vpon another. *If* we see the *TIME* when the prudent keepe silence because it is an euill time : *when* men worke euill vpon their beds, and couet fields, and take them by violence because it is an euill time : *when* men dwell in their sieled houses, and yet say the time is not come, that the Lords house should be built : *when* being pos-

Rev. 12. 22.

Ier. 51. 6.

Revel. 2. 22.

Luk. 19. 44.

Am. 5. 13.

Mic. 2. 3.

Hagg. 1. 2.

Mat. 8. 29.

2.Tim. 3. 1. 2

Heb. 5. 12.

Iude 18. 19.

Ps. 119. 126.

Job 22. 16.

Ier. 2. 27.

Jer. 6. 15.

Jer. 14. 19.

Ier. 51. 33.

Ezek. 7. 7.

Dan. 12. 1.

fessed with Devils and reprov'd, they crie as those
 did to *Iesus*, what haue we to doe with thee, Art
 thou come hither to torment vs before the time?
When those perillous times come wherein men
 are louers of themselues, couetous, boasters,
 proud, blasphemers, disobedient to Parents,
 vnthankfull, vnholly; *wherein* when for the time
 men ought to be teachers, they haue need that
 one teach them again, which be the first principles
 of the Oracle of Gods: *when* the last times bring
 forth those who walke after their owne vngodly
 lustes, separating themselues; sensuall, hauing
 not the spirit. *Let vs pray*, It is TIME for thee
 Lord to worke, for they haue made voyd thy
 Lawe. He shall cut them downe out of time and
 ouerflowe their foundation with a flood: their
 false Gods cannot arise and saue them in the
 time of trouble: *They* shall fall when others fall.
 When they are visited and shall be cast downe,
They shall be smitten and haue no healing;
 looke for peace and there shall be no good, for
 a time of healing and behold trouble: *They* shall
 be like a thrashing flower, for the Lord seeth it is
 time to thrash them, *yet a little while* and the time
 of their haruest shall come: An end is come, it
 watcheth for them, the time is come, the day of
 trouble is neere: a time of trouble, such as neuer
 was since there was a Nation, euen to that
 same time. *Man* knoweth not his time; As the
 fishes that are taken in an euill net, and as the
 birds that are caught in the snare, so are the
 sonnes

sonnes of men snared in an euill time, when it falleth suddainly vpon them. The *fisb* is cheerefull deuouring the bayt not seeing the hooke, but the fishe-man drawing him vp, torments the bowels and dragges it to destruction. So many runne away with presumptuous sinnes, but the time shall come that they shall feelee the plagues of it; when time shal be no longer. One woe shall be past and another woe come quickly: from death to iudgement, from iudgement to hell. They may come vp as *floods*, their waters may moue as the riuers, they may saye, *we will couer the earth*; they may rage with their Charets, but when the day of vengeance commeth, in vaine shall they vse many medicines, for they shall not be cured; their crye shall fill the land, they shall be swept away when the Lord driueth them, they shall appeare to haue beene but a *myse* when they haue passed the time appointed.

Our *Instruction* must be, not to walke as fooles, but circumspectly, as wise, redeeming the time, because the dayes are euill: wee are borne of women, of few dayes, full of trouble. Let vs remember how short our time is: what man is hee that liueth and shall not see death? Be not ouermuch wicked, neither bee thou foolish: why shouldest thou die before thy time?

Stat sua cuique dies.

Euery mans dayes are determined, the number of his moneths is with God, he hath appointed him his bounds that he cannot passe: this is a

Eclis. 9. 13.

August. de agone Christi. cap. 7

Reu. 10. 11. 14

Jer. 46. 17.

Vse 2.

Ep. 5. 16.

Iob. 14. 1.

Pf 89. 4. 48.

Eclis. 7. 17.

Virgil. 10.

Ancid.

Iob. 14. 5.

Psal. 39. 4.

Psal. 55. 23.

Bernardus
to. 2. in Qua.
dragesimali de
Euang. uicini.
Do. 2. quadra.
firm. 17. a. 3.
cap. 1.

I Sam. 3. 33.

Gen. 15. 16.

Mat. 24. 16.

measure of his dayes, in respect of Gods *pre-
science* and prouidence, but in respect of the
course of *nature*, the threed of life which might
haue beene lengthned is cut off by Gods com-
mand for sinne, and men liue not out halfe their
dayes: as that *Bisshop* applyed this texte in his
time, when in *Catalonia* a citty neare *Valentia*, a
stripping of 18. haning beene disobedient to his
parents, and so fell to robbing, and being execu-
red on the tree, and thus remaining for a spe-
ctacle to disobedient children; on the next mor-
row, a *Beard* and gray haire appeared on him,
which the people hearing of, and wondring how
suddainely these should come to a young dead
body, and vrging how young he was at his death;
the *Bisshop* said, he should haue liued to be so old
as hee appeared then, had he not beene disobe-
dient. Thus the Lord threatneth the family of
Eli, all the increase of thine house shall dye in the
flower of their age. He dyeth before his time who
dyeth vnwillingly, not prepared, not ripe in
yeares, though ripe in sinne; which hasteneth
death and destruction as God threatned to the
Amorrhites when their iniquity should be full.
Happy is he who can triumphe with that flagge of
defiance against all enemies as *St. Paul*. Herein
doe I exerceise my selfe to haue alwayes a con-
science voyd of offence toward God and toward
men. *Happy* is he who euery night thinketh with
himselfe, a day is gone, a part of my time is cut
off, so much lesse haue I left of a short and mise-
rable

rable life. God hath appointed the time of life short, in respect of *prosperity* and aduersity in this world, that our appetite may be stirred to future things whereof here we haue but a taste, as were the trees in Paradise and Manna; If these pleasures belowe delight vs, how much more shall those aboue? *Punishments* here are but essayes of those hereafter ordained for the wicked, as those vpon the *Sodomits*, *Chorah* and his complices, and if the short plagues of this life are feared; how much more those of another? *A little* time we haue, that by little consolations we may be inuited to glory, and by small troubles feare greater. *A little* time is giuen vs, least our troubles being ouer long we should despaire: our ioyes, we should neglect God. *Aduersity* sometimes must exercise vs, else prosperity will pull vs down. There are but foure times, a time of *denial* as from *Adam* to *Moses* when death reigned: a time of *Renouation* from *Moses* to *Christ*, the Lawe being added because of transgressions: a time of *Reconciliation* from the birth of *Christ* to the sending of the holy Ghost, the spirit it selfe bearing witnesse with our spirit that wee are the children of God; a time of *Peregrination* from the sending of the holy Ghost till the day of Iudgement, while wee are at home in the body, vve being absent from the Lord. In this Pilgrimage we must walk by faith. The times are dangerous in regard of troubles which must fall out, such as neuer were since the begining of the world: Of Sathans libertie;

Rom. 5. 14.

Gal. 3. 19.

Rom. 8. 16.

2. Cor. 5. 6.

2. Cor. 5. 7.

Mat. 24. 21.

Rev. 20. 8.

Math. 24. 11.

Math. 24. 12.

Barn. de trip.
custodia.

1. Cor. 4. 7.

Ecc. 42. 7.

Math. 25. 20.

2. Cor. 6. 2.

libertie; who being looted, deceaued the Nations of the foure quarters of the earth: of the multitude of many *false* Prophets rising and deceauing many: of the *rarenesse* of good men, iniquity abounding: the loue of many waxing cold. Let not the time runne away without obseruation. Thinke vppon time *past* and be thankfull for benefits receaued; Creation, Redemption, Iustification: repent for sinne committed; imitate the godly: Think vppon the time *present*, the opportunity vrging vs to worke while we haue time; the breuity compelling vs to be instant, the irrevocability stirring vs vp to constancie. Thinke vpon the time to *come* and prouide to giue a faire account. Nothing ought to be of so pretious esteeme as time, it is Gods gift, we haue nothing but what we haue receaued; wee are answerable for it, and must deliuer backe all things in number and weight: we must gaine according to the talentes deliuered vnto vs: wee must growe in grace, *And to this end* as in bodily growth, there are 4. helpes, so in a spirituall: There is *nourishment* in the wombe, here is a proficiencie of knowledge; there we are brought into the light of the world, here we shewe forth some fruits of the illumination of Baptisme: there is *milke* giuen vnto vs, here the word of God deliuered out of both Testaments: there wee are carryed to our *Parents* table, here we come to the Supper of the Lord, our heart and our flesh reioycing; that *Nowe* is the accepted time: now is the day of saluation

uation wherein God the Father begetteth vs, the Church our mother conceaueth vs: The seede whereby we are borne againe is the word: the nurfes to feede, weane, cherish vs, are the Ministers of the Gospell, and preaching is the food we must require, which will make vs new creatures, haue new soules, affections, members; a new heart, hand, eares, eye: but if there be no *appetite* in vs after this, we are a *Golgotha*, hauing a name to liue but are dead in sinne and dead in desires, *vnborne and better vnborne then vntaught.*

Was it miraculous for *Elias* to liue forty dayes without foode of the body, and shall we thinke to liue for euer if wee neglect the food of our soules, which should nourish vs to life euerlasting, hauing a name to liue but are dead and carry about vs dead soules in liuing bodyes? *Haue wee heretofore liued an idle, prophane, vngodlie life?* O let vs liue the rest of our time in the flesh no longer to the lusts of men, but to the will of God, for the time past of our life (as the Apostle speaketh) *may suffice* vs to haue walked in the will of the Gentiles, vwherein the Apostle allowveth not the former life but reprobeth it: It is like that, more ouer this vvas not enough for them that they erred in the knowvledge of God, but vwhereas they liued in the great vvarre of ignorance, those so great plagues they called peace: and like that, *O ye house of Israel*, let it suffice you of all your abominations. There is no losse to the losse of time: it is *folly* to expect

D

time

Animes portant mortuos in corporibus viuus.
Aug.

1. Pa. 4.3.

Non approbat sed reprobatur vitam præteritam. *Lyra.*

Wisd. 14.22.
Ec. 44.6.

Sucton.

Xibilianus in
vita Adriani,

2. Esd. 7. 43.

Bar. in sent.

Bar: in transi-
tu malachia
passima mors
peccatorū, quo-
rum Natiuitas
mala, vita peior.

time while we haue it before vs. Hee that hath life hath time, and this runns swifter then a Weauers shuttle: Remember how greinous it will be to thinke vpon the neglect of time, as *Titus Vespasianus* meditated, *Amici diem perdidit*: A day mispent is lost. It was the lamentable Epitaph of *Similis* Captaine of the Guard to the Emperour *Adrian*, after hee had retired himselfe and liued priuately seauen yeares in the country, that hee had liued onely seauen yeares.

Hic iacet Similis: cuius aetas

Multorum annorum fuit, ipse

Septem duntaxat annos vixit.

Let vs consider how long it is since wee were borne, and number our yeares, not from the time of our old birth, but *New birth*. Let vs often consider how our time runnes on, let vs remember the day of *DOOME*, the end of this time, and beginning of immortality to come. Let vs looke vpon our threefold disease, the beginning, middle, end: our Natiuity, life, death, Our Natiuity vncleane, our life peruerse, our death dangerous: Let the meditation of the *birth* of Christ purge our birth; of his death destroy our death; of his life instruct our life. Our *Natiuity* hath bene sinfull, let not our life be badde, least our death be worse: Let vs endeaour to dye the death of Saints by liuing as Gods best seruants: then precious shall our death be in the sight of the Lord, as the end of our labours, consummation of our victories, the gate of life, an entrance into glory: Let

Let vs get to bee borne againe, which is our new Regeneration in Body and Spirit. We fell together in soule and body, but first must rise in soule if we would be raised vp at the last day in bodyes to glory. Let vs first esteeme our *soules* and not as those of the schoole of *Hipocrates* and *Epicurus* who neglect the soule and prouide only for the body, who feare not to commit sin, but to endure shame. Let vs know that as farre as *the spirit* is aboue the flesh, God aboue men, heauen aboue the earth, eternitie aboue frailty; so farre is the new creation aboue the olde; the one is mortall and corruptible, the other immortall, from heauen, a worke of God, abiding for euer: This bringeth to life, the other to death, as it followeth the Birth here.

Bar. declamat.
Crasol. ad Gula-
clmii Abbatem.

II. PARS.

And a time to dye.

There are many reasons why *Death* is come into the world: the *disobedience* of Gods prohibition. Of the fruit of the tree in the middst of the Garden, God hath said, ye shall not eate least ye dye.

Gen. 3. 3.

The *Malice* of the Deuils temptation; through enuie of the Deuill came death into the world, the *folly* of the womans condition: she saw that the tree was good for food, pleasant to the eyes, and a Tree to be desired to make one wise, and tooke of the fruit thereof and did eate: The *mans* greedy apprehension, and hee did eate: Hence some obserue that *mors* comes of *mordeo*, because our first Parents did eate of that forbidden fruit.

wisd. 7. 24.

Gen. 3. 6.

ibid.

Ecc. 10. 9.
facile cōtemnit
omnia qui nouit
se mortuum.
Aug. & Hier

Iob. 17. 16.

Iſ. 38. 14.

Pſ. 51. 17.

A memorable punishment drawing a man from pryde : why is earth and ashes proud? from *co-uetousnesse*: Easily despiseth a man the world when he seeth he must dye : from *earthly pleasures*, corruption being the father, the worme a mother and sister, when man goeth downe to the bowels of the pitte, and rest must be in the dust. *It stirreth* up a man to good, to almes, to repentance, to disposing of his house, as appeareth in *Hezekiah* when he had receaued the message of death, hee turned his face to the wall, prayed and mourned as a Doue. Now he setteth himselfe by a liuely faith the foundation of saluation, a search and confession of his former sinnes, in a broken and contrite heart, by remission of iniuries, submitting himselfe to Gods good pleasure, vnlading himselfe of ill gotten goods, running to obtaine. *Howsoeuer* man hath thought of himselfe before he be summoned to dye, and haue bragged with proud *Phaeton* in the Poet, that *Apollo* were his father; yet now he must call to minde, that *Climene* was his mother : hee seeth that his strength is not of *brasse*, his matter is not of gold, siluer, pretious stones, but earth : that life and death are in the hands of God, and haue their date and destiny by him : that we are caryed away as Merchants in a shippe, whither we stand or sit, watch or sleepe, *Sensim sine sensu senescimus*, olde age stealeth on, that hee that promiseth himselfe a long life, doth as he that looketh through a perſpectiue, conceaue those things great which are very

very small; *that Death* is a commanding Tyrant and will haue nodyall. Hence is it called *Dust*, If I haue rewarded euill to him that was at peace with me, let the enemy lay mine honour in the dust: A *brooke*: he shall drinke of the brooke in the way: The graue, my life draweth nigh vnto the graue: *A sleepe*, A comming as a *theef* in the night: A time of *departure*: the way of *all the earth*; Of *Abell* whose sacrifice God accepted, as of *Cain*, whose sacrifice God despised: of *Abraham* the Father of the faithfull, as well as of the children of vnbeliefe: of *Ishac* the sonne of the free woman; as of *Ismael* the sonne of the bond woman: of *Jacob* whom God loued, as of *Esau* whom he hated: of chaste *Iosephas* of incestuous *Ammon*: of meeke *Moyse* as rayling *Rabsbekah*: of zealous *Phinees* as the luke-warme Minister of the Church of *Laodicea*: of *Dauid* a man according to Gods owne heart, as *Saul* from whom God tooke his spirit: of *Salomon* the wise, as *Nabal* the foole: of tender hearted *Iosiah*, as hard hearted *Pharao*: the humble *Publican*, as the proud *Pharisee*: poore *Lazarus* to be carryed into *Abrahams* bosome, as the rich glutton to be carryed into hell: *Iohn* the beloued Disciple, as *Judas* the traitor: *Simon Peter* the Apostle, as *Simon Magus* the Sorcerer: *The death of Christ* hath freed from the second death, but not the first: He hath altered the vse of the first death, but not taken it away: it was ordained as a punishment, but he hath made it a passage into Heauen: and as by

Pf. 7. 5. 112. 7.
Pf. 8. 3. 166.
3. 17.
1. Thes. 5. 2.
2. Tim. 3. 8.
Ios. 2. 4.

life man commeth to bondage, so by death his freedome is wrought, yet dye he must first; be he Natures Paragon, he is but a lump of flesh, and straight after Birth is due the fatal Beere. Death is the Emperour of graues, common Inne, the punishment, tribute, Conquerour, receptacle of all: and as the Sunne where it shineth melteth the hardest ice, so where this Centurion commands there must be obedience. This pale enemy striketh with a bloody dart, the wretched Caitiffe and the King alike: It sends out a Commission, as that voyce to Abraham, *Exi de terra tua*, Goe out of thy Country wherein thou wert bred and borne: come forth ye soules from those bodyes, and though there be but one manner of comming into the world, yet are there many thousand wayes of going out of the world. Wee are full of holes and breaches, One dyeth young, another in a good age, some when their breasts are full of milke: Waite we must for our change, and patiently expect the execution of that Decree, which is so various and manifold, that no one mans tongue can possibly describe it.

Abell was slaine by his brother, *Abimelechs* brains beaten out by a woman, throwing a peece of a millstone from a wall: *Agag* was hewed in peeces: *Isay* cut a sunder with a wooden sawe: *Amos* slaine with a doore barre: the Infants of *Bethlehem* were slaine in their Cradles, *Eglon* in his Parlour, *Saul* in the field, *Isboseth* in his bed, *Sennacherib* in the Temple, *Joab* at the very Altar: Beares slew the

*Eri ere vitā
nemo non homi-
ni peccet. At
nemo mortem,
mille ad hanc
a'ent aditus Sē.
trag. 3. Act. 1.*

*Epipha de vitis
Propetarum.*

the boyes that mocked *Elizens* ; wormes *Herod* ,
Lyons Daniels accusers , Dogges *Euripides* . Ex-
 tremity of ioy hath killed some , as *Zeuxes* ; *Diago-*
ras , *Rhodius* , *Sophocles* : Sorrowe others , as old
Eli , *Horner* , *Urbain* the third . Fier destroyeth
 some , as the *Sodomits* , *Nadab* and *Abihu* , *Zimri* ,
Perillus . Water others , as *M. Marcellus* , *Lauren-*
tius Laurentinianus that great Phisitian . Earth-
 quakes , *Chore* , *Dathan* , *Abiron* , *M. Curtius* . Hunger
 destroyed *Cleanthes* the Philosopher . Thirst , *Tha-*
les Milesius . Watching , *M. Atilius Regulus* . The
 fall of an house *Athenens* . *Philippe* a young French
 King called *Grossus* , fell from his horse dead : *Ieza-*
bell being cast out of a window dyed : *Anacreon*
 the Poet was choaked with the kernel of a raisin :
Valentinian the Emperour came to his end by
 straying himselfe with crying too loud : the
 yolke of an egge stifled *Sauscius* : a fish bone *Tar-*
quinus Priscus : a peare *Drusus Pompeius* : an haire
 in his milke *Fabius* the Senatour : a smoake *Ca-*
tullus the Orator : the hot Sunne *Christosome* : a
 crumme of bread , *Goodwin* Earle of Kent . A
 Plurisie killed *Charles* the Great , a Dissenterye ,
Anastasius the second , the Cholicke *Antiochus* .

Iulius Cesar disputing the night before of the
 good of suddaine death , was the next day by
Brutus and *Caßius* slaine suddainely in the Senate :
Iohannes Matheus hauing preached of the rai-
 sing of the Widdowe of *Naimes* sonne , with-
 in 3. houres dyed : *Luther* hauing sate at supper ,
 and discoursed diuinely of the ioyes of Heaven ,
 about

Eu'gali. 9. c. 12

Pli. nat. li. 7. 7.

Hier. ep. 9 to. 9

Fulgo. xlii. supra

Guklo.

Fal. ib. Pl. ut

supra.

Fierus. lib. 3. c.

a 3. Suides.

Polyd. Virgil.

bist Ang.

Ser. bish Eccl.
6.9. *crimone* 11

Oct. 25. 1623

Dr. 28. 15. 22.

*Vita cito amulat
nec potest reti-
neri mors quo-
tidie ingruit nec
potest resisti.*

about midnight after he slept in the Lord : *Ionian* an Emperour was found dead in his bed : *Pope Adrian* the fourth was choaked with a flye: can we forget that dolefull DOLEFULL EVENSONG of that Popish assembly in the Blacke-Fryers, miserably misled to heare a Iesuite ? 90. or 100. whereof perished while they heard *Antichrist* exalted : I dare not be so vncharitable as from their *temporall* destruction to collect their eternall confusion : But by these we may see no place is priuiledged from the arrest of death. Some we see come to their graues by *Apoplexies*, *Lethargies*, dead Palsies, some by suddaine blowes, some as a wasted candle, goe out naturally. How many doth that violent FEVER nowe sweep away in our Cittie, and in the most parts of the Kingdome ? an argument of Gods anger against vs, as he threatned the disobedient children of *Israel*, that if they would not hearken to his voyce to obserue to doe all his Commandements and Statutes (the SINNE OF ENGLAND) he would smite them with a FEVER, and with an inflammation, and with an extreame BURNING. Our *Neighbours* visitation sheweth vs *Belshazzars* embleme vpon our doors and walles, that our dayes are counted, that our life flyeth away daily and cannot be retained, and death is continually ready to rush vpon vs and cannot be resisted, but as wee haue had a time to be borne, so a time to DIE.

Let the *Egyptians* call man a reuerend and admirable

mirable creature, *Mercury* a great myracle, *Pythagoras* the measure of all things, *Plato* the wonder of wonders, *Aristotle* a politique creature, framed for society, *Synefius* the Horizon of corporeall and incorporeall things, *Tully* a diuine creature full of reason and iudgement, *Plinie* the worlds Epitome, and Natures darling, yet he is mortall, and must yeeld to this heavy colde enemy, which sneapeth the brauest blossomes, and maketh them fade anon which ere while flourished: the longest liuer dyes, and DEAD, the lowliest creature as the lothsome carion lyes. *This* is it that daunteth all earthly things, They were borne to dye: If they had a *beginning*, they must haue an end. *Death* is impartiall, cutting off good and bad, It selfe knowne to all, the houre of it vnknowne to any: *Nothing can resist it*, No Peeres, Princes, mortall wight; No Townes, Realmes, Cities, Towers: *All* must runne this course, and whatsoeuer liues tis sure to dye: Nothing vnder the Sunne is immortal: *Death* may claime his right vpon birth, God permits it, All haue their times dated in his booke of all disposing prouidence: when the houre comes let none aske whence or why? All should prepare for it: The goodliest *Cities* haue beene equalled with the ground, stateliest buildings leuelled with the earth, greatest Empires brought to nothing: *Kings* haue beene bound in chaines, Nobles in fetters of iron. *we* waxe olde as a garment, dwell in houses of clay, our breath goeth away, and we all perish: *Mathusalem* with his yeares, *Samson* with his strength, *Abolon* with

his beauty, *Salomon* with his wisdom, they had a time of birth, and a time of buriall. Young men haue death at their *backes*; and olde men before their *eyes*; yet fewe desire to looke vpon it, nay they cannot endure to heare, that as they haue had a time to be borne, *so a time to dye.*

VSE I.

Iohn II. 39.

Which may seeke to *reproue* many, who neuer seriously thinke vpon their mortality, and therefore are dead and buried in pleasures while they liue, holding Repentance but an houres worke, Faith fancie, Religion a lip-labour, of whom wee may say as *Marta* of *Lazarus*, He stinketh: *Would* we thinke vpon our end, we would not so offend, *but* the forgetfulnesse of this, causeth *wisdome* to be tainted with craft, Iustice with corruption, Faith with dissimulation, Godlinesse with hypocrisie, Friendship with hope of gaine, Lending with vsurie: Wee liue in a quarrelling age, the most making ill vse of Gods mercies, not enduring any correction. Wee haue enioyed a long time of *peace*, plenty, & aboue all, the free passage of the Gospell, yet our owne consciences doe accuse vs, that we haue neither worthily esteemed, nor sufficiently expressed the sweet comfort of the Gospell reuealed vnto vs; *but* workes be changed into words, walking in goodnesse into talking of God, hands into tongues, hearts into eares: to cure superstition wee neglect true deuotion. *Some* haue *Israelitish* stomachs, and loath *Manna* the bread of heauen; others *Athenian* eares itching after new Teachers and new Doctrines: Men rather

of BIRTH and DEATH.

31

rather seeke for profound knowledge, then for
faith that worketh by loue: *Preach* we death and
iudgement? men say (blessing themselves in their
hearts) we shall haue peace though we walke in
the imaginations of our hearts, to adde drunken-
nesse to thirst. Hence

*Hec viuunt homines tanquam mors nulla sequatur
Et velut infirmus fabula vana foret.*

Many liue as if they should neuer dye, and as
if hell were but a gulle and fable, But the Lord
will not spare such, his anger and ieaiousie shall
smoake against them, they shall haue sickenneses
and wounds, and the Lord will be vnto them as
a moth & as rottennesse. *Better a liuing Dogge then
a dead Lyon*, so long as we liue wee may repent,
but after death *Iudgement*, ordinary arguments;
and the vse of them hath taken away the force of
them, but none so necessary. Is a man perswaded
that these are nigh? It will easily dispatch, that
which no Lawe, Prince, prison, Parents or pu-
nishment could doe: they that before
could take no counsaile, now giue good coun-
saile. *Nothing so teacheth as the remembrance of
death*, as not onely appeares in *Ezekias* his de-
uout meditations, put vpon a perpetuall record
by the holy Ghost, when he had but a tallie of
dayes left him, but in *Balthazar* who seeing the
number of his dayes and that he was found too
light, began to quake & learne wisdom: Deaths
remembrance brings horror: *O death how bitter
is the remembrance of thee, to a man that liueth*

Deu. 29. 19.

Mos. 5. 12.

Heb. 9.

Ecc. 41. K.

Dr. Hayward
in his *Sentis*: of
a troubled
Soule.

Iob. 27. 16.

Ps. 119. 96.

Pl. 62. 9.

*Totquotidie
occidimus quot
ad mortem ire
tacites videmus*
Gr. lib. 33.
epi. ad Venan-
tium.

Ac. 10. 26.

at rest in his possessions: It comes with trouppes of sorrowes, *the head shooting*, the backe aking, the heart panting, the throat ratling, the tongue faltring, the breath shortening, the flesh trembling, the veines beating, the heart strings cracking, the eyes waxing dimme, the nose sharpe, the broweshard, the cheekes cold and wanne, the lippes pale, the hands numme, the ioynts stiffe, the whole body being in a cold-sweat, the strength fainting, the life vanishing, the standers by like flesh flies crying or crauing, offering to molest the dying body. *Death* separates the soule, deuiceth friends, spoiles a man of worldly goods though he heapes vsfiluer as the dust, and prepare raymēt as clay. *Be not puffed vp* with prosperiry, you knowe not what a day may bring forth, the rankest corne is soonest layde: I see that all things come to an end: *This* we must teach as *Dauid* did, and that surely men of lowe degree are vanitye, and men of high degree are a lye to be layd in the balances, they are altogether lighter then vanity. In this *point* wee must not be silent, so many we kill as we suffer to runne on to death without warning. *St. Paul* would keepe nothing backe from the Ephesians, and shunned not to declare vnto them all the counsaile of God, because he would be pure from the blood of all men. I haue heard that *Newes* came to a certaine Towne, that AN ENEMIE was approaching, yet he came not: herevpon a *Lawe* was made, that none should bring such rumours

of

of warres and newes of an Enemie: *Not long after* the enemie came, besieged, assaulted, ruinated the Towne, and thence grew a Prouerbe, **THAT PLACE WAS DESTROYED BY SILENCE:** Let vs lift vp our *voices* as Trumpetes herein, and though men be as gods vpon earth, Let vs preach *Mans mortality*, and presse for fruites worthy amendment of life, that there may be comfort in death. Hath God made thee a little world, and about all earthly creatures, giuen to thee an immortal soule, *foreseeing* things to come, *remembering* things past, *iudging* of things present, *bearing* the image of God? made thee erect to behold the Heauens, promised a resurrection of thy body and life euermore, and wilt thou abuse the goodnesse of God which leadeth to repentance? If he be prouoked, he is a consuming fire: He which in health hath bene diligent to *fear* God and to doe good, shall feelee in sicknesse an vn-speakable comfort, which he will not misse for all the whole world, and a mighty boldnesse to speake vnto God, *But* he which whiles the world prospered with him neuer thought vpon God, nor regarded his word, when the visitation of the Lord is vpon him, when his soule is ready to bee taken from him, his heart being hardned in sin, & he hauing made no preparatiō for DEATH; terrour shall take hold on him as waters; a tempest shall steale him away in the night; a storme shall hurle him out of his place, men shall clappe their hands at him, & shall hisse him out of his place.

1eb. 27. 22. 23

VSE 2.

An *Instruction* for vs to haue our accounts in a readinesse, that whensoever the Lord shall call vs by his *Bayliese Death*, he may find vs prepared; that we may keepe a Kalender, and Ephemerides of our time, how it passeth away; that as our bodies stoop downwards by yeares and infirmities, so our soules soare vpward; that we may haue our Loyns girt & our Lamps burning. While we are in the world, we are in a Sea of troubles; we faile as Pilgrimes, tossed by the tempests of aduersity, oppressed by three Pyrates; the Flesh, World, Deuill: Yet by the Barke of a liuely Faith, this Marriner *Death* may transport vs from *Egipt* to *Canaan*. For howsoever death (to the Reprobate) be the Curse of God, Suburbs of Hell, Pyrate of life, the Diuels Serieant to arrest and carry them without bayle to a Prison of vtter darknesse; his Cart to bring them to execution, from which there can be no retriement: Yet to the Godly it is not *exitus*, but *transitus*: a departure but a passage: *Fratres mortui non sunt amissi sed premissi*. Our dead Friends are not lost, they are but sent before. *Profectio est quam putas mortem*: that thou thinkest death, is but a iourney to them, to the Land of the liuing; The key to vnlocke from misery, and send abroad to liberty: A Bridge to passe from a vale of teares, to a paradise of joyes. Like the *Brazen Serpent*, so farre from hurting true *Israelites*, that it healeth them. The beginning of joy, first fruites of pleasure, Prince of delight, and a Messenger of glad tydings

Cyp. sc. de mortal.

Au. ep. 6.

Tert. de Patientia.

dings : A passage from labour to rest : Blessed are the dead which dye in the Lord, that they may rest from their labours : From vilenesse to glory ; *Lazarus* was carryed by the Angels into *Abrahams* bosome : From feare to security, The wicked is driven away in their wickednesse, but the righteous hath ioy in his death : From trouble to peace, as olde *Tobit* prayed, commaund my spirit to be taken from me, that I may be dissolved, that I may be deliuered out of this distresse, and goe into the euerlasting place : From an vncertain commorancie to a settled habitatio, an eternall house in the Heauens : From captiuitie to liberty ; therefore *St. Paul* wished : O wretched man that I am, who shall deliuer mee from the body of death ? From vanitie to glory, which made the same Apostle so confident ; To me to liue is Christ, and to dye is gaine. To the Godly it is a coast for them banished out of this world, a landing at the Hauen ; a laying downe of a heauy burthen of the body, the consumption of all diseases, the escaping of all perills, breaking of all Bonds, returne to our owne home. *THIS* we should often thinke vpon, because the greatest worke we haue to doe, is to dye well : And because Christ commaundeth ; watch, for yee know not what houre your Lord will come : what I say vnto you, I say vnto you all, watch : Like vnto men that waite for their Lord, when he will returne from the wedding ; that when he cometh and knocketh, yee may open to him immediately

Reu. 14. 13

Luk. 14. 22.

Pr. 14. 32.

Tob. 3. 8.

2. Co. 5. 1.

Ro. 7. 24.

Ph. 1. 21.

Est vite virtus maxima post mortem.
Mat. 24. 42.

Mar. 13. 37.

Luk. 12. 36.

Ecl. 9. 10.

Guil. paris. p. 5.
de vitijis tr. de
accidia.Gr. Ho. 13. in
Eva. Bonau.
Sanchez in Ec-
lef.Ars longa, vita
brevis. Hipocr.

diatly. It is too late to recall the Bargaine, the Bond being sealed; to defend the Walles, when the Citty is overcome; to sound a retraite, when the Battaille is fought; to send for a *Physitian*, when the sicke party is dead: When time is past, it cannot be recalled. Therefore saith the *wise* man, whatsoeuer thy hand findeth to doe, doe it with thy might; for there is no worke, nor deuise, nor knowledge, nor wisdom in the Graue whether thou goest. Hereafter is no time of working, but rewarding: Hereafter *Aristotles* arguments will not serue to excuse or defend, but rather to accuse. If we feare death before it come, we shall conquer it: There is no *deliberating* hereafter: There shall be no profit of the knowledge of Diuine or Humane things hereafter, vnles wee vse it well in this life. God hath giuen a Talent to exercise enery man; some worke for euery one against his comming into the world: Skill and knowledge is long and difficult, life is short and sickly; we should as opportunity serueth, performe our duty towards our God, towards our Neighbours, towards our selues. The time of *working* ceaseth in the graue: None can be benifited by our workes, wisdom, skill, counsell, when we are dead: We cannot praise God nor glorifie him in the *grau*e. Now is the time of vsing and bestowing those gifts that God hath giuen for his glory in this life; And this time saith *Iob* is swifter then a Poste, passeth away as the swift Ship; and as the *Eagle* hasteth to her pray: Nothing so
swift

Wise in the Land, Sea, Ayre; as a shadow so passeth our time; or as when an Arrowe is shot at a Mark, it parteth the ayre, which immediatly commeth together againe; so that a man cannot knowe where it went through. Euen so we in like manner as soon as we are born, begin to draw to our end. Our Bodies too and froe; we shall not bee that to morrow which we are to day.

Job. 9. 26.

Wis. 5. 9. 11. 13

*Nostri quoque ipsorum semper equi, sine ulla
Corpora vertuntur, nec quod fuimus, sumus;
Cras erimus.*

On Melan. J. 1.

Let vs not till the day of death delay our conuersion. when sicknesse summoneth and bindeth vpon the Alter, for the sacrificing of the Soule; wicked actions, words, thoughts, will appeare armed with Gods anger, and with the Curses of of the Law heaped together, agrauated to the vttermost, giuing the Conscience many a colde pull, and lying vpon the heart as heauie as Lead: The Conscience will accuse, the Memory giue bitter euidence, Reason will sit as Iudge, Feare shall stand as executioner. Let vs now therefore get a good life, that it may be an vsher to a good death. Let vs drawe good out of euill, and provide for immortallity in the time of mortallity. Let vs dye willingly, seeing we must dye necessarily, we shall line eternally. Let not the worlds pleasures detaine vs, but rather draw our affectiōs to those things which are about; knowing that

Gisbertus in
li. Altero. c. 3.
Hic vel acci-
piamus vel ami-
timus vitam
eternam. cyp.

Gal. 6. 7.

Mat. 25. 41.

Mat. 11. 29.

Qualem te
inuenit Deus
cum vocat, tale
pariter iudicat.
Cyp. lib. 4. de
morte.

if there be such delight in any thing of this mor-
tall life, which consists in the presence of the
Soule in a corruptible body; what immortall
pleasure shall there be, when the presence of the
Godhead shall fill the reasonable Soule? Now is
the time to get this assurance; here we may win
or lose it: Let vs not be weary in well doing: As
we sowe, so we shall reape.

*Quod sibi quisque serit, presentis tempore vite
Hoc sibi metis erit, cum dicitur Ite, venite.*

If we would not heare in the great **HARVEST** of
the last iudgement that terrible voyce, which
shall be vsed to them on the left hand, Depart
from me ye cursed into euerlasting fire prepared
for the Deuill and his Angels, Let vs **NONE**
heare that sweete voyce calling to repentance,
Come ye Blessed children of my Father: Learne
of me for I am meeke and lowely, and ye shall
finde rest vnto your soules. As the day of Death
findeth vs, so shall the last day iudge vs. Let vs
stand vppon our watch, and walke for it all the
dayes of our appointed time. Let vs learne nowe
to be acquainted with God in his word. Let vs
consecrate to him the Temples of our bodyes,
and Altars of our soules, who created them of
nothing, redeemed them when they were worse
then nothing, and hath appointed mansions for
them with himselfe in glory. Let vs get A GOOD
NAME which will be better then all ornaments and
treasures: They may be bought for mony, but
this is the gift of God not to be purchased with
base

bale mettall. *They* are corruptible, this is euer-
lasting. *They* leaue a man in death, and betake
them to a new Master, but the praise of the *Ivsr*
man remaineth still his owne. It taryeth behind
him on earth, and goeth with him to heauen,
and will crowne him with glory at the last day.
Let vs esteeme the day of Death better then our
Birth-day. That was an entrance into misery, this
will giue *vs* a passe for felicity. *Let vs* now re-
member our Creatour. *Let vs* take time while it
is offered vnto *vs* to prepare for Heauen, *Time*
will away. *Let vt* not neglect our tide, but bee
wise in passing the time of our pilgrimage here
on earth. *All must dye*: our stroke will come, how
soone and suddainely, when or where, we knowe
not. We should *impart* this in our memory, es-
pecially seeing the *Lord* strikes those who were
neare vnto *vs*, and we may complaine, that *THE*
RIGHTEOVS PERISHE: *As they had A timeto*
be Borne so a timeto Die.

My Texte is occasioned to me vpon the taking
away of a *worthy flower* of our Parish *Sir William*
Byrde, a *Father* of the lawe, and a *Iust* and merci-
full *Patron* of Widdowes and Orphanes, a meeke
Moses, an vpriight *Samuell*, a zealous *Iob*, fearing
God, eschewing euill, a man of courage, *dealing true-ly*,
hating conuesousnesse: I confesse that his soule
being taken into the society of heauenly *Saints*,
neither careth for, nor seeketh our praises, *Yet*
let not the godly be forgotten: though dead we may
commend them. It is *lawfull* in it selfe, and pro-

2. Sam. I. 16.

2. Ch. 35. 23.

Heb. 11.

Matth. 26. 18.

All soules
Colledge.

Aral. 9. de Inſti.

Animal. 6. 40.

fitable for the living for *imitation*: Therefore *Dauid* commended *Jonathan* for his loue: the holy *Ghoſt* King *Iofiah* for his integrity: *St. Paul* in that *Epistle* to the *Hebrewes* the *Patriarches* and *Prophets*: *Chriſt* commanded that whereſoeuer the *Gospell* ſhould be preached, mention ſhould be made of that good worke of the woman: we may commend a *Sayler* when hee arriues at the hauen, and a *Souldier* when he hath conquered.

The *Vniuerſity* bred him, *Antient Oxford*, a graue mother of many worthies in *Iſrael*, where in he tooke his degrees, *ex merito not ex meragratia*.

In that worthy and flouriſhing Society where in he liued, he was no *ſaction* Incendiary (*And O let peace as plenty euer be within thoſe walles*) For howſoeuer *Bee-keepers* iudge that *ſwarme* to bee moſt fruitfull in making honey, *apud quod ſtrepitus ſuſurrus, frequenſque tumultus plurimorum eſt*, which buzzeth moſt and maketh the greateſt tumult; yet in a *ciuit* Hiue they are iudged to make the moſt *hony* who are moſt peaceable, for *Buſſie* bodies worke nothing at all but canuaſes.

He was no *Muſtrum* to riſe vp in a moment; like thoſe *Giants ſiſcul ſati & editi*, ſowne and growne in an inſtant, ſuppoſing themſelues of ſufficiencie enough becauſe they can giue enough for a preferment, their paſſions being guided by pride and followed by iniuſtice, and when greateſt are but as a puddle vpon which the Sunne ſhineth. Hereaſe to his degrees of dignity by truſt and faire degrees, honouring

of BIRTH and DEATH.

3d

honoring the places he had with his worth as they him with their greatnesse: For as *Tully* tolde *Cesar* to set the vnworthy in high places is not so much to grace the persons by place as to disgrace the place by such persons.

He was fit for *gouernement* hauing a sounde head and sanctified heart, carefull to auoyde the worlds scandals, diligent in comming with his family to the Church, reuerently attentue in hearing the word, religiously humbled in receauing the Sacrament. How cheerefully would he discourse as his table of what had bene deliuered in Gods house?

It hath often reioyced me to see the true *lones Christian knot* a sweet vnity & harmony betwix him and his *joyall and vertuous Lady*: & where should we finde loue & Concorde, if not twixt husband & wife? They are *one flesh* by originall creation, for the woman came of the man, & by a *Nuptiall conjunction*, the woman is flesh of the flesh of man, & stands on euen ground with the man, though drawing on the left side: No bitterness should be there, and therefore among the *Heathen*, the galle of the sacrifice that was slaine and offered at the wedding was throwne out at doores, signifying that the *married folkes* should be either to other as *Doves without galle*. Husband and wife haue a triple band of loue A naturall as neighbours, A spirituall as fellowe members of the body of Christ, An holy and honourable as one flesh by marriage.

*Plut. in praes.
Coming.*

The loue of this learned man was greater to

The two Twinnes

Hier. de Nepo-
tiano.

Aug.

Iob. 27. 5.

Gods word, so that *pectus suum Bibliothecam fecit Christi*, he made his breast a library to Christ to be bound vp there: *Hereby* he learned to carry himselfe so temperatly and fairely, knowing that the Hill of *greatnesse* howsoever it yeeld a delighfull prospect, yet is subiect to *lightning and thunder*, remembring that he was to giue his account to him that is *Iudex vivorum & mortuorum*, from whom there is no *appeale*: and howsoever many opportunities of bribes, letters, and other *engines* of corruptions were offered him some times, he kept his hands cleane, because he had a *pure heart*. This made him reioyce in the testimony of a *Good conscience*, which as he professed in his sicknesse was as *aqua vita* to cheere vp his drooping spirits: The *Fathers* call it the field of *blesseynes*, garden of *delight*, Ioy of *Angels*, house of the *Holy Ghost*, Paradise of the *soule*. It made *Iob* more happy in *stercore*, on the dunghill, then *Adam* was in *memore*, in the midst of Paradise, That his heart reproched them not. It maketh a man though he had *Giges* ring to walke without the controulement of any eye, to walke vprightly.

He was oft desired not to trouble himselfe so much in his place of *Indicature*, but to suffer *Surrogates* to dispatch businesse for him, which hee seldome did, saying, I will do what I may possible by my selfe, I (and not they) must answer if wrong be done: And when I shall be upon my death Bed, clamours will trouble me if any be injured.

He laboured to make his House a spectacle of

of BIRTH and DEATH.

of deuout discipline to others, humbling himselfe and his whole Family before God, with Religious praier, often three times a day. A Method which he learned from holy King David. Euening and morning, and at noone, will I pray and crye aloud, and he shall heare my voyce: Which the Fathers ascribe to the Myserie of the Passion, Resurrection, ascension of Christ: Three times a day the Apostles inioyned that the Lords Prayer should be vsed: Three times a day the Iewes prayed, the third houre because the Law was then giuen, the sixth because the Brazen Serpent was then erected, the ninth because then water came out of the Rocke. Three times a day the Church of the antient Christians had praier, because at the third houre the holy Ghost was giuen; the sixth Christ was crucified, the ninth he was pierced through with a speare: Three times a day Daniel kneeled vpon his knees, and prayd and gaue thanks before his God: Three times a day Prayers haue beene enioyned, either in honour of the holy blessed, glorious three persons of the Trinity: or because we should get the practise of the three Theological Vertues, Faith, Hope, Charity: or because we should haue a watch ouer three doors, the heart, mouth, action: or three Tempters, the lust of the Flesh, pride of the eyes, pride of life: or our three great Enemies, the Flesh, World, Deuill: or because nothing doth so adorne man in the three parts of his life, Childhood, Youth, Olde age:

This

3

Hier. de Nepotiano.

Domus eius erat magistra publica disciplinae.

Pf. 55. 17.

Aug. Hier. Ruff. Bed. Remig.

Cle. 7. Constit. 29.

Mr. Hist. schol. in Daniel. c. 9.

Dan. 6. 9.

*Nuquamus ex
Iob. Porbo in l.
imperii. ff. de
regul. iur.
Barbatus. in Ca-
pit. Quoniam
s. in alij.*

Guevara.

*Val. Max. l. 8. c.
15. & Plut.*

*Vitam celestem
egit in terris.
His. vita Pauli
Eremitae.*

This learned and reuerend Iudge had the fixe Properties required in a Iudge; Skill, Goodnes, Diligence, Eloquence, constancie, Prudence: Hee had *salet scientia & conscientia*, conscience to season his knowledge; without which the minde of a Iudge is diabolicall and vsanory.

Hee was truly Miles Christianus a Christian Knight, in whom it is esteemed no lesse greatnes of heart to resist vice then to fight against enemies: the goodnes of a Knight consisting not in Pompe and great magnificence, but in the tranquillitie & innocencie of a good conscience: For he that walloweth in the wealth of Cræsus and sleepeeth not in the bosome & quietnesse of Abraham holdeth no more then if he were Lord of a goodly vessell replenished with corrupt and poisoned liquor: To haue rich *tapisserie*, massie plate, great horses, and other preparations to sportes and pleasures, be things rather to get *honourable names* then to keep Soules in safety.

My misse is that as the trophées of *Miltiades* would not suffer *Themistocles* to sleepe, til by the like acts, he had purchased to himselfe the like glorious name: so all of that honourable professiõ of the Law, would looke into this glasse, & make him a Canon of their Ciuill & Christian imitation, following him as he followed Christ, in a *heavenly course*.

If I should spend many words more about him, I should but strike wounds into their mindes whom I desire to comfort. His hearty deuotion to God, tender compassion to pouerty, affable

of BIRTH and DEATH.

45

ble kindnesse to his friends, milde affection to his seruants, harmelesse behauiour and meaning to all, make vscomplaine, that *In* his losse alone we haue not lost him alone, but in him many a worthy one. *Helined like a Dove, dyed like a Lambe*: when God stroke him abroad and summoned him to death by sicknesse, he was perswaded to returne by water, where how sweetly did he sing *Psalmes*? as knowing that a *Psalm* is *mirth of the minde*, tranquillity of the soule, an Ambassadour of peace, a ruler of the affections, a procurer of charity, reconciler of loue, *neither* is any so troubled in minde and disturbed in *thought*, but if he takes the *Psalmes* he may be straight appeased. *The Psalter* is a brieft of all the mysteries of the Bible: A *Psalm* sung with the intention of the heart maketh way for the soule to God: *Next to the Lords prayer*, there cannot be better formes of prayer vsed then out of the *Psalmes*: *Ierome* commended the Plough-men of *Bethlehem* for singing *Psalmes* while they followed the Plough: the Lady *Paula* for singing the *Psalmes*, *A Counsaile* inioyned that the seauen poenitentiall *Psalmes*, which are the 6. 32. 38. 51. 102. 130. 143. should be sung by the Priest at the visiting of the Sicke. *Christ* and his *Apostles* sung a Hymne after the Sacrament, the *Iewes* sung seauen *Psalmes* after the eating of the *Paschall Lambe*, from the 112. to the 119. and one of these it is probable *Christ* sung: and some thinke the 113. though others thinke it were the 21. Hefung as a *Swan* before

G

his

*In illa uno non
unum sed plu-
res amissos re-
quirimus. Amb.
de excessu Saiyr.*

From
Graufende.

*Baf. homil. in
Psalm. 1.*

*Dyon. c. 3. de
diu. nom. p. 3.*

*Greg hom. 1. in
Ex.*

*Innoc. 3. proe.
in Pf. 7. penit.
Hier. ep. 17.*

*In Epitaph.
Paula.*

*Cons. Narne-
tense cap. 4.*

*Mat. 26. 30.
Paul. Burge in
Marc. 14.*

*Baro. Annal.
p. 1.*

*Hier.
Cantator Cy-
nus funeris ipse
sui Martialis.*

Re. Long



*Philolud. l. de
supplicum vir-
tutibus.*

The two Twinnes

his death: *singing* of Psalmes was vsed by the *primitive Christians*.

Vpon his returne to his house, he being lodged vpon his bed of sickenesse in a burning feuer (*the disease of the time which the right hand of the Lord remove from vs*) how did he possesse his soule in *patience* and a humble *submission* to the hand of God, acknowledging Gods great mercies which he had receaued and found nowe continued, and herein graciously that God had *chastised him*, but without extraordinary sensible payne, and so had no *heavier a burthen* vpon him then hee could beare. He sent for me being his poore Pastour, but my occasion of Attendance had called mee abroad: yet another *Messenger* of Gods word came to him: He *welcomed* him with all respect; *confessed* his sinnes, his sorrowes, his faith, *prayed* earnestly and seruently with *sighes* and grones, and often cryed out, *Lord IESVS be mercifull vnto me, and receaue my soule*, and so as he had a *time to be borne so a time to dye*: He slept in the Lord: *Extremity* of paines hath chased his soule out of his body, and I assure my selfe Angels haue carryed it into the bosome of *Abraham*. He is *Now* secure where he cannot fall: He is in the *Quire of the Saints*, his body is gone to earth, his soule to Christ: *Happy* he taken away not to see the continuance of sinnes and consequents of punishments: *Wretched men* that we are who desire nothing but life. *His body* wee cannot hold, yet let him not be forgotten in our mindes. *We* cannot

speake

*Currum conf-
cendit, non est
iam trepidare
ne cadat. Bar.
in transitu Ma-
lachie.*

*Sanctarum
mixtus est cho-
ris, corpus ser-
ua suscepit, A-
nima Christo
reddita est. Fa-*

speake with him, Let vs often speak of him, how he
gaue his minde to the *Laure* of the highest, sought
out the wisdom of the Antient, was able to powre
out wise Sentences, and therefore his *Memoriall*
shall not depart away from vs; Blessed is he in his
happy change from *night to day*, from *darkenesse*
to light, from *death to life*, from *sorrowe to solace*,
from a *saucious world* to a *Countrye of peace*, new *Ieru-*
salem, where our God shall at the last day keepe
his great Sessions for eternall peace, conscience
being the *Clarke* of that peace, an *Angell* the cryer
of peace, the *MESSIAS* the Iudge of peace,
Saints the Iury for peace, *Innocent* the verdict of
peace, *Come ye Blessed of my Father* the Oye of
peace, *Receane the Kingdome* the Sentence of peace.
Let vs waite for the Redemptiō of the body, & lift
vp our heads after our *Home aboue*: Let vs labour
to be found without spot and blamelesse, *Let vs*
learne to liue well, that we may dye well: Let vs la-
ment our losse of our worthies, but reioyce for
their gaine: *Let vs comfort* our selues in hope of
a *ioyfull Resurrection*, through Iesus Christ our
Resurrection and life, *To whom with the Father*
and the Holy Ghost, bee ascribed all honour,
and glory, nowe and euer-
more. Amen.

FINIS.

*lix qui hac non
vidit: felix qui
hac non audit.
Nos miseri at-
tamen viuere
volumus. Quem
corpore non va-
lemus, recorda-
tionem amamus:
cum quo loqui
non possumus,
de eo loqui non
esinamus.
Hier. ad Helia-
dor. Epitaph.
Nepotiani.
Ecc. 39. 2.*